

# REPORT ON NATIVE PAPERS

FOR THE  
Week ending the 28th July 1894.

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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Ghosak" ...	Khulna ...	...	
2	"Māsik" ...	Calcutta ...	294	
<i>Fortnightly.</i>				
3	"Bankura Darpan" ...	Bankura ...	397	
4	"Kasipur Nivāsi" ...	Kasipur, Barisal ...	300	
5	"Ulubaria Darpan" ...	Ulubaria ...	720	
<i>Weekly.</i>				
6	"Banganiwāsi" ...	Calcutta ...	8,000	20th July 1894.
7	"Bangavāsi" ...	Ditto ...	20,000	21st ditto.
8	"Burdwān Sanjivani" ...	Burdwan ...	310	17th ditto.
9	"Charumihir" ...	Mymensingh ...	.....	17th ditto.
10	"Chinsura Vārtāvaha" ...	Chinsura ...	500	
11	"Dacca Prakāśh" ...	Dacca ...	2,400	22nd ditto.
12	"Education Gazette" ...	Hooghly ...	950	
13	"Hindu Ranjikā" ...	Boalia, Rajshahi ...	248	
14	"Hitavādī" ...	Calcutta ...	3,000	20th ditto.
15	"Murshidabad Hitaishi" ...	Murshidabad ...	.....	11th & 25th July 1894.
16	"Murshidābād Pratidinhi" ...	Berhampore ...	.....	
17	"Pratikār" ...	Ditto ...	608	20th July 1894.
18	"Rangpur Dikprakāśh" ...	Kakinia, Rangpur ...	170	
19	"Sahachar" ...	Calcutta ...	800-1,000	18th ditto.
20	"Samaj-o-Sāhitya" ...	Garibpore, Nadia ...	1,000	
21	"Samaya" ...	Calcutta ...	4,000	20th ditto.
22	"Sanjivani" ...	Ditto ...	4,000	21st ditto.
23	"Sansodhini" ...	Chittagong ...	.....	
24	"Sāraswat Patra" ...	Dacca ...	(300-400)	21st ditto.
25	"Som Prakāśh" ...	Calcutta ...	800	23rd ditto.
26	"Sudhakar" ...	Ditto ...	2,000	20th ditto.
27	"Vikrampur" ...	Lauhajangha, Dacca ...	600	19th ditto.
<i>Daily.</i>				
28	"Banga Vidyā Prakāśhikā" ...	Calcutta ...	500	20th, 21st 23rd & 24th July 1894.
29	"Dainik-o-Samāchār Chandrikā" ...	Ditto ...	1,200	22nd to 26th July 1894.
30	"Samvād Prabhākar" ...	Ditto ...	1,435	
31	"Samvād Purnachandrodaya" ...	Ditto ...	300	20th, 21st & 23th to 26th July 1894.
32	"Sulabh Dainik" ...	Ditto ...	3,000	20th & 21st July 1894.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
33	"Dacca Gazette" ...	Dacca ...	500-600	23rd July 1894.



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
HINDI.					
Monthly.					
34	" Bihar Bandhu "	Bankipore	500	19th July 1894. 23rd ditto. 31st ditto.	
35	" Darjeeling Mission ke Māsik Samāchār Patrika."	Darjeeling	500		
Weekly.					
36	" Aryāvarta "	Dinapore	750		
37	" Bhārat Mitra "	Calcutta	2,500		
38	" Hindi Bangavāsī "	Ditto	10,000		
29	" Uchit Vakta "	Ditto	.....		
PERSIAN.					
Weekly.					
40	" Hublul Mateen "	Calcutta	.....		
URDU.					
Weekly.					
41	" Akhbar-i-Al Punch "	Bankipore	750	19th ditto. 24th ditto.	
42	" Darussaltanat and Urdu Guide "	Calcutta	300		
43	" General and Gauhariāsi "	Ditto	410		
44	" Mehre Monawar "	Muzaffarpur	150		
URIYA.					
Monthly.					
45	" Asha "	Cuttack	80		
46	" Pradīp "	Ditto	.....		
47	" Samyabadi "	Ditto	.....		
48	" Shikshabandhu "	Ditto	.....		
49	" Taraka and Subhavartā "	Ditto	.....		
50	" Utkalprabhā "	Mayurbhunj	97		
Weekly.					
51	" Dipaka "	Cuttack	.....		
52	" Samvad Vāhika "	Balasore	203		
53	" Uriya and Navasamvād "	Ditto	420		
54	" Utkal Dipikā "	Cuttack	450		
PAPERS PUBLISHED IN ASSAM.					
BENGALI.					
Fortnightly.					
55	" Paridarshak "	Sylhet	480	For the second fortnight of Asar, 1301 B.S. Ditto ditto.	
56	" Silchar "	Silchar	250		
57	" Srihattavāsī "	Sylhet	.....		







## I.—FOREIGN POLITICS.

REFERRING to the Amir's intention to appoint a number of new European officers to his service, the *Darussaltanat and Urdu Guide* of the 19th July says that His Highness should take note of the condition to which Zanzibar, Egypt, and Morocco have been brought by European interference in their affairs. The Amir will not act like a statesman to take more Europeans in his service.

DARUSSALTANAT AND  
URDU GUIDE,  
July 19th, 1894.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Murshidabad Hitaishi* of the 11th July says that the removal of the Sujaganj thana in the Murshidabad town from its present position is likely to produce much harm. In its present position the thana is close to the two places Telgore and Mechhuabazar where large numbers of prostitutes reside, and which are frequented by bad characters. As it is, most of the crimes committed within the jurisdiction of the thana are committed in places near it; and crime will increase if the thana is removed from its present site. It is to be hoped, therefore, that the authorities will not take the step without careful consideration.

MURSHIDABAD  
HITAISHI,  
July 11th, 1894.

3. The *Charumihir* of the 17th July says that the Deputy Magistrate of Jamalpur in the Mymensingh district, having lately made serious reflections in a judgment on the conduct of the investigating police officer, the District Magistrate, Mr. Earle, has issued a circular to all Deputy Magistrates under him prohibiting them from reviewing the conduct of police officers in their judgments, and requesting them to bring any misconduct on the part of investigating police officers to the notice of the Magistrate separately.

CHARU MIHIR,  
July 17th, 1894.

This order of Mr. Earle's is calculated to produce the two following evils:—

- (1) Police officers will no longer be influenced by the wholesome fear of their conduct being adversely criticised in judgments.
- (2) From their fear of the District Superintendents of Police, Deputy Magistrates, never make reflections on the conduct of police officers for slight reasons. But henceforward, when separate reports will have to be made to the Magistrate, they will seldom bring police misconduct to that officer's notice.

4. The *Sahachar* of the 18th July says that in December next an examination will be held for the purpose of recruiting men for the higher appointments in the Bengal and Assam police service, and only Europeans nominated by the Lieutenant-Governor will be permitted to appear at that examination. But is it proper to close the door of this examination against the natives of this country?

SAHACHAR,  
July 18th, 1894.

5. The *Bharat Mitra* of the 19th July has the following in English:—

Rain-gambling.

"The Government, it appears, has made a compact with the gamblers. But we are not in a position to put much faith upon the rumour, inasmuch as we know it for certain that the Marwaris are not the largest buyers of opium. It is an undeniable fact that the Jews command the opium market.

BHARAT MITRA,  
July 19th, 1894.

Be that as it may, we call upon Sir Charles Elliott to ascertain the facts in connection with this gambling, and then he will learn for himself the evils already done by the apathy of the Police Commissioner. This studied negligence on the part of the Police Commissioner does not speak well of the Government whom he serves.

The existence of gambling houses shows bad morals of the administration under which we live. This is surely revolting to natures who love and prize



good morals. The English rule has, in this particular, brought disgrace to the name of the British nation."

HITAVADI,  
July 20th, 1894.

6. The *Hitavadi* of the 20th July is glad to learn that in reply to the Hon'ble Babu Surendra Nath Banerji's question in the Bengal Council on the subject of thefts and dacoities in villages within the jurisdiction of the Khurdah thana, Government has promised to take preventive measures. While answering the question. Government apparently relying on thana reports, said that there had been only a slight increase in thefts and dacoities in the villages referred to. But it should have been remembered that thana reports are not reliable in cases like the present, inasmuch as people hardly take the trouble of going to the thana to report petty cases of theft. At Khurdah attempts at theft are frequently made, but are baffled by the vigilance of the villagers. Will Government still say that there has been but a slight increase in the number of theft and dacoity cases?

SANJIVANI,  
July 21st, 1894.

7. The *Sanjivani* of the 21st July has received a telegram from Golaghat in Assam, to the effect that on the 17th May last a young and beautiful Brahman woman aged 16 years having been missed from home, the police was communicated with, but could find no clue to her whereabouts. Seven days later her dead body was discovered in a paddy-field by the side of a tank, her head having been completely severed from her body, which was very much disfigured. Suspicion fell upon a man, and evidence implicating him in the murder was also forthcoming. It was found that he had enticed the woman away for an evil purpose, and that some other respectable people, too, were implicated in the crime. The police, however, reported the case as one of suicide. The Chief Commissioner of Assam is requested to depute competent police officers to investigate the case, as there appears to be foul play at its bottom. In suicide the head is not severed from the body.

HINDI BANGAVASI,  
July 23rd, 1894.

8. The *Hindi Bangavasi* of the 23rd July says that the Musalmans of Boalia in Rajshahi, who came with a Muharram procession, in the heat of excitement, attacked the police with their lathis, and the police in its turn replied by firing. The police should not have acted so rashly, although the Musalmans fully deserved chastisement at its hands.

HINDI BANGAVASI.

9. The same paper says that Government cannot arrest those Hindus who are discovered circulating notices forbidding the sale of cows to Musalmans. It is not an offence under any law not to sell cows to Musalmans.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 23rd, 1894.

10. The *Dainik-o-Samachar Chandrika* of the 23rd July says that when Lord Lansdowne issued his firing circular, the writer foresaw what its consequences would be. Knowing the police better than Lord Lansdowne, he clearly saw that it would catch the slightest opportunities to fire.

Though Lord Lansdowne could not foresee the evil consequences that would follow from his circular, the experienced officials around him and the local Governments should have opposed it. But no such opposition was made, and the circular has led to the catastrophe which has lately occurred at Rajshahi.

The District Superintendent denies, on his own behalf and on behalf of all the superior police officers under him, that order was given to fire. But witnesses have deposed to the fact of all the superior police officers at the station having been present on the spot. If the constables fired without orders from the authorities, they should have been committed for trial; and did the District Superintendent so commit them? One witness said that he had heard the Inspector give the order to fire. And is not an Inspector a superior police officer?

In any case a regular trial should be held in this matter. And Lord Elgin should at once withdraw the circular, or there is no knowing to what worse consequences it may lead. The firing order has attracted the notice of Parliament, and an explanation has been asked for from the Government of India. The best explanation that Government can give is to say that it has withdrawn the order.



## (b)—Working of the Courts.

11. The *Murshidabad Hitaishi* of the 11th July disapproves of the action of the Judge of Murshidabad in summarily dismissing the charges brought by a peon of the Lalbagh Munsif's Court against the Munsif. The peon had applied to the Judge to be permitted to summon his witnesses free of charge. This petition was rejected. On the day fixed for the hearing, the peon again applied for summonses on his paying the costs. But the Judge would not hear of this, and dismissed the case for want of evidence. Considering the gravity of the charges contained in the peon's affidavit, the Judge should not have dismissed the case thus summarily, and should have given the peon every opportunity to prove his charges if he could.

MURSHIDABAD  
HITAISHI,  
July 11th, 1894.

12. The same paper suggests that the fifty-five years' rule should be made applicable to Honorary Magistrates, and that old pensioned officers of Government should no longer be appointed to those offices. The writer cannot also understand why the rule prohibiting judicial officers from contracting debts within their jurisdiction, should not be made applicable to Honorary Magistrates as well.

MURSHIDABAD  
HITAISHI.

13. A correspondent of the *Charumihir* of the 17th July complains that a recent order of the Collector of Mymensingh, requiring fees for obtaining copies of documents or maps to be deposited in the Collectorate on the very next day after the presentation of petitions for such copies on pain of having the petitions rejected, is causing the greatest hardship to parties. The Collector should reconsider the order.

CHARU MIHIR,  
July 17th, 1894.

Lately, in a certain matter, the correspondent had, for trivial reasons, to renew his petition three times before he could get the required copies.

14. A correspondent of the same paper objects to criminal justice in the Jamalpur subdivision of the Mymensingh district being administered, as at present, mostly by Honorary Magistrates.

CHARU MIHIR.

15. A Mymensingh correspondent of the same paper says that at present too many Deputy Collectors are employed on Collectorate work in Mymensingh, and that one of them may, without inconvenience, be told off for criminal work, which is too heavy for the present criminal staff.

CHARU MIHIR.

The order of the Magistrate, requiring Deputy Magistrates in the Sadar to hold courts in the mufassal by turn in order that they may secure the advantages of local investigation, causes the greatest hardship to complainants and witnesses in the rainy season, when the whole district remains under water. And as a Deputy Magistrate generally holds his court during a particular tour within the jurisdiction of only one of the thanas allotted to him, it is difficult to see how the advantages of local investigation can be secured by him in regard to the other thanas during that tour. Besides, when any of these Deputy Magistrates is on tour, people coming to the Sadar to lodge complaints from his thanas, are sent back, and are thus seriously inconvenienced. It is hoped that the Magistrate will put an end to this inconvenient system of holding courts in the mufassal.

16. A correspondent of the *Vikrampur* of the 19th July says that Babu Chandi Charan Sen, First Munsif of Munshiganj in the Dacca district, who has gone on short leave, is not likely to return; so the First Munsif's Court will henceforward be rid of copper, *tulsi*, and mud from the Ganges (things on which Hindus are sworn in a court), as well as of the Koran. Nor will suitors and witnesses be pained in future by having to hear themselves addressed in this way: "If you tell lies after having sworn on those things, your son will die, your house will catch fire, and you will be ruined. Remember that a fellow who had told such a lie was the other day killed with all his cattle by a thunder-stroke." And witnesses will henceforward be allowed to be subjected to all sorts of lawful interrogatories, and their answers will be duly recorded. Chandi Babu will, of course, carry his good name with him wherever he goes.

VIKRAMPUR,  
July 19th, 1894.



HITAVADI,  
July 20th, 1894.

17. The *Hitavadi* of the 20th July has learnt that the Commissioner of the Presidency Division will shortly write to Government asking it to send a Joint-Magistrate to the Ranaghat subdivision of the Nadia district. But as the subdivision has for a long time been effectively managed by a Deputy Magistrate, there is no necessity of posting a Joint-Magistrate there, and Government will, it is hoped, disallow the Commissioner's proposal.

HITAVADI.

18. The same paper says that the copies of the complaints filed in the Munsif's Court at Ranaghat are so illegibly written as to cause great inconvenience to defendants. Again, in the summonses issued from the Munsif's Court, English instead of Bengali dates are given—a great inconvenience to illiterate village people. The Munsif's attention is drawn to these matters.

SANJIVANI,  
July 21st, 1894.

19. The *Sanjivani* of the 21st July is charmed with the deeply sympathetic manner in which Mr. Carlyle, Magistrate of Tippera, is dealing with the poor people there, in their present distress. He is personally paying house to house visits, and is in many cases giving help out of his own pocket. A kind Magistrate like him is seldom met with. A chaukidar, under pressure of want, stole a boat. He was punished for his crime, but Mr. Carlyle sent some pecuniary help to his family. With more Magistrates like Mr. Carlyle, the English may occupy the country for ever, and keep no military force whatever.

SANJIVANI.

20. The Nilphamari correspondent of the same paper says that the cook of the Deputy Magistrate having been beaten by some people in the bazar, the Deputy Magistrate himself wrote to the police requiring it to take down the complainant's deposition, and send up the accused under section 143 of the Penal Code. The Honorary Magistrate, who tried the two accused persons who had been sent up, had no evidence upon which he might convict them under that section, but he convicted them under sections 341 and 352, and fined them Rs. 10 and Rs. 20 respectively. The punishments are rather heavy. Under ordinary circumstances the police would not have sent up such a case; but it had no alternative, when the Deputy Magistrate himself insisted on its being sent up. The Deputy Magistrate has, in this case, certainly made a wrong use of his executive and judicial powers.

SANJIVANI.

21. Referring to the case against Syama Charan Biswas and Bhabani Charan Biswas, which was instituted at the instance of Babu Madhab Chandra Bardalai, Subdivisional Officer of Barpeta in the Kamrup district, Assam, and which was lately disposed of by the Assistant Commissioner of the district, the same paper fails to understand why, though charged with a bailable offence, the accused were refused bail by Babu Madhab Chandra, and why in such a trifling case, for it was only a charge of cheating Government out of six annas only, the Government pleader was engaged at a fee of Rs. 8 per day to conduct the prosecution. The Assam Government is requested to make an enquiry into these matters.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 24th, 1894.

22. The *Dainik-o-Samachar Chandrika* of the 24th July has the following:—  
According to Sir Auckland Colvin, the late Lieutenant-Governor of the North-Western Provinces, lawyers' fees ruin many Indians. It is true, lawyers sometimes take large fees, but it is also true that, but for these lawyers, these pleaders and advocates, a large number of natives would lose life and property in this empire of the Anglo-Indians. It is no wonder that lawless Anglo-Indian officials like Sir Auckland, should dislike lawyers, who are independent in spirit and who live by independent means. Whatever the faults of British barristers may be, they are ever ready to help people in protecting their liberty—a virtue, which is also found in a great measure in the pleaders. It is English-made laws which have brought English barristers to the forefront in this country; but this result is also due to the partiality of English Judges for English barristers. Native clients often engage English barristers because they know that the latter are treated with greater consideration by the Judges than native pleaders. But for all that, the writer is not prepared to free this country of English laws, of English barristers.

Sir Auckland Colvin on pleaders and barristers.



The *Pioneer* says that the High Court barristers take only their lawful fees, which are fixed at one-fourth of the value of a suit. But this, as the *Pioneer* himself knows, is not true, for counsel often take much larger fees. Be that as it may, it is certain, that without pleaders and barristers, oppression by Anglo-Indian officials and miscarriage of justice at the hands of Anglo-Indian Judges will increase. There can, however, be no doubt that lawyers ought to treat their poorer clients with more consideration than they are in the habit of doing.

(d)—Education.

23. The *Murshidabad Hitaishi* of the 11th July is sorry to learn that the

The boarding attached to the Berhampore College.

students who joined the boarding attached to the Berhampore College this session, are already leaving it, because they do not get good food to eat

there. In fact, utter mismanagement in regard to food prevails in the boarding. The writer fails to understand why this should be the case, considering that the boarding fee which was four rupees under Government management, has now been raised to five rupees. The mismanagement is entirely due to the visitors and the Principal of the College seldom paying visits to the boarding, and enquiring into the boarders' grievances, as is done by the visitors of the Hindu Hostel in Calcutta. The Principal in particular ought to inspect the boarding from time to time, if it is to be maintained in good order.

MURSHIDABAD  
HITAISHI,  
July 11th, 1894.

24. The *Sahachar* of the 18th July has the following in connection with

The minor and middle vernacular scholarship examination courses.

the minor and middle vernacular scholarship examinations:—

SAHACHAR,  
July 18th, 1894.

There has been of late a falling off in the number of pupils attending middle English and middle vernacular schools. The teachers and proprietors of these schools say that people now generally remove their boys therefrom after they have read up to the 4th class; so that fewer boys now appear at the minor and middle vernacular scholarship examinations than used to do so before. This cannot be explained by saying that the people's love for their mother-tongue, Bengali, is decreasing, for their love for that tongue is, as a matter of fact, increasing. It is the number of subjects and text-books which form the curriculums of the minor and middle vernacular scholarship examinations, that scares away boys from the vernacular schools. The boys reading in these schools are, on an average, 9 to 10 years old, and as soon as they are promoted to the 4th or 3rd class, they have to read so many books that they cannot find time for either play or exercise. These boys of tender years have to read text-books in Bengali grammar and literature, in history, geography, arithmetic, mensuration, geometry and science, in addition to text-books in English prose, poetry and grammar, and their guardians remove them from the schools in order that they may not lose their health by over-study. Consequently, the numerical strength of the middle English and middle vernacular schools is declining year after year, and with it the number of pupils competing at the minor and middle vernacular scholarship examinations.

This is proved by the following list:—

The name of the examination.	The number of pupils competing for it in—		
	1890-91.	1891-92.	1892-93.
The minor scholarship examination ...	2,755	2,658	2,641
The middle vernacular scholarship examination ...	3,331	3,251	3,228

The result of these examinations is not also satisfactory. Last year 58,414 pupils read in the middle English schools, and 63,398 in the middle vernacular schools. Of these only 6,139 appeared for the two examinations and of these only 3,895 passed, although the questions set were not very hard. Many of the subjects included in the curriculums of these examinations, such as chemistry, botany, etc., are such that the boys of 11 or 12 years of age, who appear at these examinations, cannot possibly understand them clearly; and their study serves



only to dull the naturally keen intellect with which children are gifted. Again, the curriculums include alternative text-books in all subjects, and the teachers through their inability to make a proper selection out of them, require the boys to read all the alternative text-books. This only increases the difficulties of the boys. Moreover, as the scientific terminology is different in different books, the naming of several alternative text-books in the same subject does more harm than good.

The same effect is also produced by the practice of selecting more than one text-book in history, geography, literature, mathematics and other subjects. The boys have now to read three text-books in literature, three in history, two in geography, besides text-books in geometry, arithmetic (both native and European), mensuration, hygiene, science, chemistry and botany! The number of text-books should be reduced, and the curriculum should include only one text-book in Bengali prose, one in poetry, one in history, one in geography, one in physical geography, the whole of arithmetic, one book of Euclid, Svas-thyaraksha, and the elementary principles of science. If this is done the people will have no cause for complaint. It is hoped that the matter will engage the attention of the Director of Public Instruction.

DARUSSALTANAT  
AND URDU GUIDE,  
July 19th, 1894.

25. The *Darassultanat and Urdu Guide* of the 19th July says that if the Urdu as a second language in attempt the educated Hindus of Bengal are making the University. to introduce Bengali into the F.A. and B.A. courses of the Calcutta University succeeds, the Syndicate should recognise Urdu as a second language in those examinations.

DARUSSALTANAT  
AND URDU GUIDE.

26. The same paper says that the Secretary of the Gudha School in Bihar, Ill-treatment of a Musalman compelled its Headmaster, who is a Muhammadan, teacher in Bihar. to resign his post and appointed in his place a Bengali-Hindu, who has no knowledge of Hindi and who has not passed the Entrance examination. For this reason about 12 Muhammadan students have left the school.

BANGANIVASI,  
July 20th, 1894.

27. The *Banganivasi* of the 20th July says that this year the District The Lieutenant Governor, an Boards, whilst spending large sums in primary enemy of high education. education, have also spent something on high education. For this, however, they have been taken to task by Sir Charles Elliott, who would probably have been glad if the Boards had not spent a cowrie on high education. But why is His Honour so hostile to high education? Is it because high education increases the moral courage of its recipients, and its recipients therefore feel tempted to praise the deserving and condemn the undeserving? Is it because high education gives its possessors a right to all high posts in the empire of the Maharani, and educated natives have, as a consequence, in many instances occupied posts in the service of Government, which had been once reserved for Englishmen? Is it because high education creates self-respect and awakens in those who receive it, a desire for obtaining their rights and privileges, enables people to see through the secrets of crooked policy, to devise means for the welfare of their country and to maintain the dignity of the offices to which they are appointed? Is it because high education leads people to write memorials and form associations and congresses for the welfare of their country and to ask bold questions in the legislative councils? But high education is now firmly established in British India and nothing that the Lieutenant-Governor may do or say will injure it in the least. O Lieutenant-Governor! the days of your rule are numbered, and why do you now, when you are breathing your last breath, cherish the futile desire of injuring high education.

Attempts to injure high education were made before now, but without success. Treating educated natives with scant respect, wilfully setting a low value on education, conferring the degree of M.A. indifferently on men of real learning and on Panjabis who had read only a Panjabi translation of the Rudiments of Knowledge,—these were the tactics resorted to with a view of discountenancing high education. Government has granted Rs. 20,000 in aid of the study of Sanskrit, and the pandits have blessed it for so doing. But these simple-minded men do not know that this grant has been made with the sole object of diverting people from English education, so that they may not become thorns in its side. But do what Government may, the tide which has now set in in favour of high education will not be turned, and Government will only cover itself with ridicule by trying to resist it.



28. The *Hitavadi* of the 20th July refers to the Lieutenant-Governor's direction to the District Boards not to spend anything on high education until primary education has been fully provided for, and observes as follows :—

HITAVADI,  
July 20th 1894.

Sir Charles Elliott's hostility to high education.

It is a matter of regret, not of surprise, that the Lieutenant-Governor should side with the enemies of high education in this country.

The Anglo-Indians who are an envious people, cannot tolerate that natives should be founding schools and colleges, and that these schools and colleges should be competing on equal terms with those founded by Government. Hence they are trying to thwart the efforts of natives to spread high education in their country. But as open hostility in this matter is not possible under the liberal English rule, they are trying to gain their object by indirect methods. High education would by this time have been abolished in this country, if the authorities here had not been in fear of the British public and Parliament. So they are making primary education a pretext for accomplishing their purpose. And tell us, O Lieutenant-Governor (with your hand on your heart) whether or not there is good ground for this fear in the mind of the people. Ruler of the country as you are, it does not behove you to ruin the country by laying the axe at the root of high education at the instance of an Anglo-Indian clique.

29. The *Bangavasi* of the 21st July has the following :—

BANGAVASI,  
July 21st, 1894.

Mr. R. C. Dutt's History of India as a University text-book.

The wisecracks of the Calcutta University have appointed Mr. R. C. Dutt's History of India for the Entrance examination for one year more.

Mr. Dutt has abused the ancient Hindus and attacked the Hindu religion, and Hindu civilisation. The University wisecracks would have discredited their training, and education if they had not appointed such a book to be read by the boys, and they have therefore appointed it.

30. A correspondent of the *Dacca Prakash* of the 22nd July blames the

DACCA PRAKASH,  
July 22nd, 1894.

Rejection of two good books by the Central Text-Book Committee.

Central Text-book Committee for having disapproved Babu Krishna Chandra Muzumdar's *Sadbhab Salak* and Babu Jadu Gopal Chatterjee's

*Padyapath*, Part III. These two are very good books, and the Committee should not have rejected them. It looks as if the Committee will in course of time, omit from their list of text-books, books written even by such fathers of the Bengali language as Pandit Isvara Chandra Vidyasagar and Babu Akshaya Kumar Datta.

(e).—*Local Self-Government and Municipal Administration.*

31. The *Charumihir* of the 17th July is not satisfied with the list of

CHARUMIHIR,  
July 17th, 1894.

New members for the Mymensingh District Board.

the members who have been appointed by Government to the Mymensingh District Board. The writer is surprised to see the name of an able and

experienced man like Babu Govinda Chandra Rai, late Engineer of Kuch Bihar, who was a member of the Board for the last three years, omitted in the list.

It is said that the Divisional Commissioner being unwilling to appoint a large number of pleaders as members of the District Board, has submitted to Government the names of ten pleaders who have been nominated by the Local Boards, with an expression of his opinion that those among them who reside with family within the jurisdiction of the Nasirabad Municipality, are not eligible for District Board memberships. But the writer fails to see under what law the Commissioner has come to this conclusion. People having house and property in the mufassal are certainly eligible as members of the District Board, and it is to be hoped that Government will not accept the Commissioner's erroneous view of the case.

32. The *Hitavadi* of the 20th July says that the roads in the Ranaghat

HITAVADI,  
July 20th, 1894.

The Ranaghat Municipality.

Municipality are in a deplorable condition. Only those roads are kept in repair, which are likely to

fall under the observation of the higher authorities. Many places within the municipality are overgrown with jungle, and the lighting arrangements are



very defective. The drains here should be thoroughly flushed at this time of the year; for if that is not done, malaria is sure to break out in the months of October and November next. It is hoped the municipal authorities will look to these matters.

DACCA PRAKASH,  
July 22nd, 1894.

Municipal preparations in  
Dacca for the Lieutenant-Governor's reception.

33. The *Dacca Prakash* of the 22nd July publishes a sarcastic doggerel describing the preparations made by the local municipality for the Lieutenant-Governor's reception.

SOM PRAKASH,  
July 23rd, 1894.

34. The *Som Prakash* of the 23rd July says that a few weeks ago the, The cremation of a European dead body of a European who embraced Brahmoism, at the Nimtala burning ghat. was cremated at the Nimtala burning ghat in Calcutta. Now, not to speak of the dead bodies of European Brahmos, even the dead bodies of native Brahmos ought not to be allowed to be burnt at a Hindu burning ghat, which is considered sacred by all Hindus. Cremation is now finding favour with Europeans, and the question arises, will the dead bodies of all *mlechchhas* who choose to be burnt after death, be cremated at the Nimtala burning ghat?

(f)—Questions affecting the land.

VIKRAMPUR,  
July 19th, 1894.

35. The *Vikrampur* of the 19th July thanks Mr. Greer, Deputy Commissioner of Darjeeling, for making the rule that money-lenders should not get more than one per cent., per month, as interest on money lent to Government's khas mahal raiyats, but says that it is doubtful whether the rule will produce the desired result. It is very probable that when the money-lenders shall see their interests affected by the rule, they will refuse to give loans, and thus place the raiyats, unless they can secure loans from Government, in a very difficult position. The fact is that raiyats will continue to suffer at the hands of money-lenders, so long as Government does not see fit to pass a law, fixing, if possible, a reasonable maximum limit to the interest to be charged upon loans.

SUDHAKAR,  
July 20th, 1894.

Government wards in Chittagong.

36. In an article headed "Slavery under British rule" the *Sudhakar* of the 20th July writes as follows:—

The two cases given below should show what a slave's life Government wards in the Chittagong district are made to lead. The famous zamindar of Chittagong, Fazl Ali Khan having died, his son, a boy of five years, was snatched away by the Court of Wards officers from the sorrowing widow who had her only solace in her little darling. Removed from his father's palatial residence, the boy was placed by the Manager of the Court of Wards, Babu Kailash Chundra Das, in the straw hut of Maulvi Zulfikar Ali, who was appointed guardian of the boy. For five long years the boy, Salamat Ali Khan, was detained as a captive in this hut without being allowed to pay even a single visit to his mother during that long time. Who shall say why the boy could not be taught by a guardian under his mother's eyes? The boy's circumcision ceremony was celebrated with great *éclat*, more than four to five thousand rupees having been spent upon it. But the ceremony was not celebrated in the boy's mother's house, and so the poor mother could not take a part in the festivities. Why, again, one may ask, was so much money spent on the celebration of that ceremony far from the boy's home and kindred? On what principle of justice can such reckless expenditure of an orphan's money be defended?

It is said that not satisfied with tearing the boy from his mother's arms, the Maulvi also wounded the widow's feelings by making her a proposal—an impertinence, which was very fitly chastised by the presentation to the Maulvi of a pair of the lady's slippers.

We will now speak of the treatment of another Chittagong ward, Muzaffar Ahmed Chaudhuri, son of the late zamindar, Asraf Ali Khan. Our information regarding the treatment of this ward is derived from the Muhammadan gentleman who was first appointed as his guardian. This gentleman was careful to educate this boy properly. Now, the Manager under the Court of Wards, Babu Kailash Chundra Das, is strongly opposed to the education of wards, from a belief that much trouble may result from their eyes being opened. The Manager did not therefore relish what the guardian did. This boy, too, had



been separated at the age of 12 from a step-mother, who had brought him up with more than a mother's love and care. The boy's heart naturally yearned after his loving foster-mother, and he expressed a desire to visit his home during the vacation in the Chittagong Madrassa. This desire was communicated by the guardian to the Collector, whose ears having been previously poisoned by Babu Kailash Chundra against the guardian, the prayer was rejected.

The foster-mother thereupon came in a *palki* from Chopaldandi to Chittagong and prayed for permission to take the boy home, but received no reply. In the meantime the guardian received an intimation from the Manager to the effect that the Collector had dismissed him from his post, and that he was to deliver the ward without delay to Maulvi Zulfikar Ali, the newly appointed honorary guardian. The questions to be asked in this connection are—Why was the old guardian dismissed and a new honorary guardian appointed in such haste? Why was not the boy allowed to be taken home by his foster-mother? Did the Maulvi accept the honorary post from motives of pure charity? Did not the Maulvi use to supply provisions for the boy before his appointment as guardian? Was that done from interested motives or not? If the account given above be false, should not Babu Kailash Chandra and Maulvi Zulfikar prosecute our informant?

(g)—*Railways and communications, including canals and irrigation.*

37. The *Murshidabad Hitaishi* of the 11th July complains of the miserably dilapidated condition of certain parts of the road from Berhampore to Azimganj *via* Kaldanga in the Murshidabad district. This is one

A road in the Murshidabad district.

of the principal roads in that district, and is most used by the people of the Goas and Jalangi thanas for coming to Azimganj to conduct their suits, and is the only means of communication between Berhampore and the mufassal for purposes of trade.

MURSHIDABAD  
HITAISHI,  
July 11th, 1894.

38. The same paper complains of the absence of privies in the first and second class carriages on the Nalhati Branch of the East Indian Railway. The writer also draws attention to the inconvenience felt by the down passengers from up-country, who arrive at Nalhati at daybreak, and are made to wait there for four hours in order that they and the up passengers brought by the train, which leaves Howrah at 11 p.m., may be taken to Azimganj by the same train. This inconvenience can be easily removed by starting the train from Howrah two hours earlier. This arrangement will have the further recommendation in its favour, that it will bring the up Calcutta passengers to Berhampore before 12 o'clock in the morning, and thus enable them to transact in the course of the day any business they may have in the courts and elsewhere.

Certain grievances of passengers on the Nalhati Branch Railway.

MURSHIDABAD  
HITAISHI.

39. The *Sahachar* of the 18th July says that in India branch railways are very useful and yield large profits. The Diamond Harbour line has enabled people thereabout to

Branch railway lines.

import fish, vegetables and other things into Calcutta and by that means to earn more than they could otherwise do. In the same way, the Central Bengal line has put money into the hands of the *gowalas* (milkmen) living in the villages near it. Such lines may, with advantage, be constructed by native capitalists. These small lines almost always pay, and their construction with private capital and under private supervision benefits both the shareholders and the people of the country at large. How much of the Magra-Tarkeswar line has been done? Some light railways to Ulubaria and Midnapore, if connected with the Magra-Tarkeswar line, will make the latter pay beyond expectation. It is a matter of regret that Krishnagar has not yet been connected with Santipur and Golaghát by means of a railway line, and the projected steam tramway line between Barasat and Taki has not yet been undertaken. These branch lines are needed to develop indigenous art and industry which are now languishing for want of lines to carry their products to suitable markets.

SAHACHAR,  
July 18th, 1894.

40. The *Vikrampur* of the 19th July says that the Faridpur District Board has as yet done nothing towards repairing the road which runs eastward through the villages

A road in the Faridpur district.

VIKRAMPUR,  
July 19th, 1894.



Palang and Aksa, though repeated representations have been addressed to it on the subject.

(h)—General.

BURDWAN SANJIVANI,  
July 17th, 1894.

41. The *Burdwan Sanjivani* of the 17th July says that the same considerations which have led Government to grant compensation allowance to its European officers ought to lead it to give increased pay to its native officers. The salaries of the native officers of Government require to be increased on the principle of the compensation allowance. Rice which formerly sold at one rupee or one rupee four annas per maund, is now selling at Rs. 3 per maund, and the prices of salt, oil, pulses and other necessary articles of food have risen in proportion, whilst their salaries remain what they were before. This being the case, the salaries which the native officers of Government now get hardly enable them to supply their wants. It is the duty of Government to show some consideration to these officers.

CHARUMIHIR,  
July 17th, 1894.

42. A correspondent of the *Charu Mihir* of the 17th July complains of the corruption of the employés in the Registry office at Gopalpur within the jurisdiction of the Pingna thana in the Mymensingh district. Corruption in a Registry Office in the Mymensingh district.

SAHACHAR,  
July 18th, 1894.

43. The *Sahachar* of the 18th July has the following:—

The English administrative system in India a failure.

The *Indian Daily News* has been obliged to admit that the English administrative system in India has been a failure and stands in need of change. By its yearly practice of migrating to Simla, the Government of India has nearly lost what little touch it once had with the people. The provincial rulers and other officials now follow the example of the Viceroy and his Councillors, and carry on the work of administration on paper from their respective hill retreats; and by and by the Magistrate of the district has become only a big clerk. The European officers of Government have no fear that the system of administration, conducted in this way, will affect either themselves or their children, and they do not therefore care to acquaint themselves with the consequences of that system to the people of India. The officials have no real experience of the system. As regards seeing or observing, which is the next best means of knowing a thing, the tours which the officials make with the object of observing the condition of the people as it is affected by the course of the administration often fail to serve their purpose. The present Lieutenant-Governor, for instance, is continually touring through the country, but have these tours enabled His Honour to know the real condition of the people? He goes to the head-quarters of a subdivision, meets with the Magistrate and the Municipal Commissioners, probably receives an address from the latter, and the thing ends. Is the Lieutenant-Governor aware of the hardship which has been caused to the labouring and agricultural classes by the recent amendment of the Chaukidari law, and has he enquired into the matter? Prompted by his sympathy with the people, His Honour thinks that the health of the country will improve by providing the mufassal with good drainage and drinking water. He accordingly takes up pen and paper and begins calculating in the following way:— 'A man earns so much a month, but when he falls ill he not only loses his wages but has to pay for medical aid too. But when drains will be constructed in the country, he will enjoy immunity from sickness, and be a gainer in a pecuniary sense in spite of his paying a drainage tax. So let us have drains, and not mind what the native press says.' But the Lieutenant-Governor forgets that the chief want of the people is not drains but food. It is administration of this sort, conducted by means of pen and paper, which has impoverished the people and made the Government itself insolvent. The present system of administration stands, therefore, in need of change. The Pathan and Mogul rulers of India kept up the Hindu administrative system. Even Emperor Akbar, whose financial ability was equalled by only two men, namely, Augustus and Napoleon III, took a portion of the crops as revenue from the agricultural classes. And under a system like that, the people never suffered from scarcity, except when there was actual failure of the crops in the country. Railways, telegraphs, steamers, roads, courts of justice, forts, etc., are certainly very good things, but those suffering from hunger cannot possibly appreciate them. The liberty of the press and the right of admission to the Civil Service are also good



things, but to point them out to those who have got no food to eat would be to mock them in their misfortune. Unfortunately the English rulers do not care to enquire whether or not the people have got food to eat. The young men who come out to this country as civilians deal in certain set phrases, such as 'plentiful crops with high prices' indicate prosperity. But they forget that every rule has its exception, and that the rule which they quote is true only in regard to a country like England, where people depend less on agriculture than on trade and manufacture. Is it not true that the high price of all necessary food articles was one of the chief causes of the French Revolution? In England the smallest rise in the price of bread would be sufficient to unseat the most powerful ministry. There, in the name of free trade, the authorities have kept down the prices of all necessary articles of food, such as bread, tea, meat, fish, vegetables, sugar, etc. For they know that any rise in their prices will incite the labouring classes to acts of lawlessness and violence.

But did any English ruler of India ever think it worth his while to enquire into the prices of food articles here? It is true the prices of things are from time to time published in the official Gazette, but nobody knows what use is made of that publication? Considering the present impoverished condition of the country, it behoves Government to change its fiscal policy. It can no longer delude itself with the belief that the agricultural classes are happy and contented under its rule. Go where Government has its *khas tahsil*, or zamindari settlements are being made, and ask the people there how they are faring. They will say 'we are all ruined, the Sarkar Bahadur is taking every thing, and we have got no food to eat. It is the interest of all the officers to whom we apply for aid to show an increased rent-roll. We have nothing left after paying our rent!' It is now customary with some people to say that pleaders and money-lenders are ruining the agriculturists. But the fault lies with the law that Government makes, and not with pleaders and money-lenders, for it is these laws which force agriculturists to seek the help of the latter. Government says to the zamindar:—'You shall not enhance your rent beyond a certain limit; but in its own case it does not hesitate to enhance rent 100 per cent. The country is cheerless, and no music is now heard in the villages after nightfall. It is the Government's hearty wish to make the people happy, and it is glad to see them improve in matters not coming within the range of policy or politics. But its fiscal policy is bad, for it is impoverishing the country. Unless, therefore, Government revives the practice of Akbar and his successors of taking its revenue in kind, the hardships and discontent of the agricultural classes will go on increasing. It should also be borne in mind that agriculturists are, as the Maharaja of Ayadhya has said, no longer indifferent to what the Government does, and have actually begun to criticise it.

44. The same paper says that the practice of presenting addresses to Lieutenant-Governors on tour should be discontinued. These addresses serve no useful purpose, and only cost municipalities so much money and trouble.

The presenting of addresses to Lieutenant-Governors on tour and other matters.

Sir Charles Elliott is now touring in the mufassal, and the writer would ask him to visit Jahanabad, so that His Honour may see with his own eyes the miserable condition of the roads there. Those roads are now under water, and *dingas* (boats scooped out of logs of palm trees) are the only means of communication. A road leading from that place to Hooghly, Burdwan and Tarakeswar, fit to be used by carriages, is urgently needed.

45. The same paper says that when the enquiry into the Bareilly memorial was taken up by the Commissioner of that place, the signatories to the memorial telegraphed to the Lieutenant-Governor of the North-Western

The enquiry into the Bareilly memorial.

Provinces that as they had charges to prefer against the Commissioner himself, the enquiry should be entrusted to other hands. That charges should be preferred against a high officer like the Divisional Commissioner is an indication of a deplorable state of things. Where are the Hailebury Civilians now? Mr. Dunbar, a Hailebury man, was Commissioner of Nadia, and crowds of agriculturalists with ploughs on their shoulders used to go to him for the purpose of paying him their respects. He was kind and affable to all. Cow-killing riots would have been impossible if there had been now in the country men like Messrs. Dunbar, Dampier and Lushington.

SAHACHAR,  
July 18th, 1894.

SAHACHAR.



DARUSSALTANAT  
AND URDU GUIDE,  
July 19th, 1894.

46. Referring to the enquiry into the Bareilly memorial, the *Darussaltanat and Urdu Guide* of the 19th July says that the ap-

The enquiry into the Bareilly memorial.

pearance of Mr. Bishun Narayan Dhar on behalf of the Indian Relief Society may have encouraged

the Hindus, and it is most probable that the fifty Hindus who gave evidence in support of the memorial were tutored by Mr. Dhar, because he is the gentleman who is trying his best to abolish the practice of cow-killing from all India. If the Divisional Commissioner grants a private audience to all the Hindu gentlemen of Bareilly except Mr. Dhar, it will be seen whether the evidence of those fifty men should be relied upon or not. The truth will never be ascertained if the inquiry is conducted publicly, and by conducting it publicly Government will not gain the object which it has in view.

PRATIKAR,  
July 20th, 1894.

47. A correspondent of the *Pratikal* of the 20th July says that the gradual

The Kandi subdivision in the Murshidabad district.

extension of the jurisdiction of the Kandi subdivision of the Murshidabad district is causing serious inconvenience to a large number of villages, as

there are no good communications by river or road between the villages and the head-quarters of the subdivision. The correspondent advises the transfer of portions of the Gokarna and Bharatpur thanas to the jurisdiction of the sadar subdivision, or the creation of a Munsifi at some place east of the Babla river and west of the Bhagirathi, to be presided over by one of the two Munsifs who now hold court at Kandi.

HITAVADI,  
July 20th, 1894.

48. The *Hitavadi* of the 20th July says that some of the European officers

Treatment of Hindus by the Deputy Commissioner of Sitapur.

of Government, in their partiality for the Musalmans, are treating the Hindus with the greatest injustice and oppression. This one-sidedness on

the part of the officials is not only widening the breach between the Hindus and Musalmans, but is also making Government unpopular. The other day the Deputy Commissioner of Sitapur passed an order prohibiting Hindus from celebrating marriages with music within the Sitapur Municipality. He has also prohibited the blowing of conches and the ringing of bells at the local Hindu *Thakurbari*. These orders have greatly alarmed the Hindus, and they have appealed to Government against them. But the writer has no hope that they will obtain justice at its hands in the matter. It is high time that this partiality for Mahammadans on the part of Government was put a stop to.

HITAVADI.

49. The same paper says that the Government of the North-Western Pro-

Persecution of the Hindus by the Government of the North-Western Provinces.

vinces is now busy persecuting Hindu Sadhus, Dharma Sabhas, and Gorakshani Sabhas. The Hindus in the North-West have been thoroughly worried by the

police. At Rai Bareilly the police have prohibited the members of the Aryya Samaj from making speeches outside the limits of the town; and in the district of Badaon the patwaris and kanungos have been required to know the names and addresses of the members of the Aryya Samajs there and to watch the proceedings of these bodies. At Rawal Pinli a police constable openly entered into the Arrya Samaj room, and on being remonstrated with, said that he had come by order of the Sub-Inspector. But as the Sub-Inspector denied having given the constable any such order, the matter dropped. According to the *Lucknow Advocate*, 30 pilgrims from Orissa came to the North-Western Provinces last month and were placed under police espionage, and at Lucknow they were detained for a day for want of policemen to accompany them on their journey. Will the persecution of the Hindus never cease?

HITAVADI.

50. The same paper has the following in connection with the enquiry into the Bareilly memorial:—

Enquiry into the Bareilly memorial.

At the commencement of the enquiry the three signatories to the memorial were required by the

Commissioner entrusted with the enquiry to show their authority for subscribing themselves as representatives of the Hindu community of Bareilly. This proceeding of the Commissioner has astonished the writer. Instead of enquiring into the statements made in the memorial, he asked the memorialists to furnish their authority for signing the memorial, although he knew that before the celebration of the *Baqr-Id*, thousands of Hindus had stated to the Magistrate that they approved of the memorial. Again, as the Commissioner himself sanctioned cow-slaughter in Bareilly and expressed anti-



Hindu views, the enquiry should not have been entrusted to him. Government should conduct the enquiry in a strictly impartial spirit, without leaning on either this side or that. It is as unjust to allow cow-slaughter in a place where it was never permitted before, as it would be to prohibit it in a place where it has been practised for a long time.

51. The *Banganivasi* of the 20th July says that henceforward the coolies who cool the hot-heads of Judges and Magistrates in Lucknow will get their wages only for the actual working days. This is certainly an excellent rule; but it should be borne in mind that the saving of food substance that may be effected by starving crores of insects will not make a single meal for an elephant. The compensation allowance threatens to devour the entire revenue of Government.

BANGANIVASI,  
July 20th 1894.

52. A correspondent of the *Samay* of the 20th July says that under a new rule, people having deeds to register at the Gadkhali Registry Office in the district of Jessore, must get themselves identified either by punchayets or by chaukidars, and not, as has hitherto been the case, by ordinary villagers. Now, the working of this rule will cause great hardship to poor people, and that for the following reasons:—In some villages the punchayets will set such a high value on their office that they will not consent to travel to the registry office on foot, and the poor man, who may have a deed to register, must pay him travelling and other expenses. In others they will be mean enough to exact fees from the poor man in order to compensate themselves for their trouble in accompanying him to the registry office. And in both cases the poor man will suffer in purse. As regards the chaukidars, they are for the most part illiterate men, and therefore unfit for the work of identification.

SAMAY,  
July 20th, 1894.

The *Sudhakar* of the 20th July says that the Musalmans should declare from this time that it would be unjust to make them bear any portion of the expenses of the proposed Royal Commission to enquire into cow-slaughter riots, as they are not at all responsible for these riots, and as they do nothing beyond trying to defend their just rights.

SUDHAKAR,  
July 20th, 1894.

53. The *Saraswat Patra* of the 21st July says that the Lieutenant-Governor's visit to the Dacca Madrassa in preference to all other local schools and colleges, has wounded the feelings of the students, if not also of the teachers of the latter institutions. They will sigh in sorrow when on their way to school they shall see the Government college closed in honour of the Lieutenant-Governor's visit.

SARASWAT PATRA,  
July 21st, 1894.

Sir Charles inspected the town; and the Municipality obtained thanks in return for an address of welcome. The officials' hearts had trembled at the prospect of the visit. But His Honour being all love and goodness this time, they saw nothing outward to be afraid of. Those who paid personal visits to His Honour did not come back dissatisfied. Perhaps this is the last visit His Honour has paid to Dacca. The Sanitary Drainage Bill is in his hands, and he appeared to the people of Dacca just in the form in which he should appear at such a time. Sir Charles has a reputation for being civil and polite, and he has kept that reputation unimpaired by his recent visit.

54. The *Bangavasi* of the 21st July says that both in Bengal and in the North-Western Provinces Hindu marriage processions were not allowed during the *Muharram* days this year to make music when passing Muhammadan masjids. But this was rather strange,

BANGAVASI,  
July 21st, 1894.

Prohibition of Hindu music near masjids during the late Muharram.

considering that this was not the first occasion that Hindu marriages and the Mussalman Muharram were celebrated on the same days. What are matters coming to! Perhaps a Hindu and a Musalman will not some day be allowed to appear on the same road and at the same time. The men who are creating this difference between Hindus and Musalmans who live in the same country and are each other's neighbours, cannot certainly be credited with a good wish for those two peoples. Others may fail to see this, but Hindus and Musalmans should take note of it, and conduct themselves accordingly in these their dark days.



SANJIVANI,  
July 21st, 1894.

55. The *Sanjivani* of the 21st July says that the *Mahratta* newspaper publishes a secret circular which prohibits Hindus from passing in procession with music before masjids, and requires them to perform all their religious and social ceremonies without noise. The other day the *Sudhakar*, a Muhammadan newspaper of Calcutta, wanted the Hindus not to take out the images of their gods into the public streets, for that was calculated to wound the religious feelings of the Musalmans. And now the Bombay Muhammadans come forward with a request that the Hindus should not make music before masjids. It is also said that during the late Muharram festival, the Muhammadans of Bareilly requested their Collector to prohibit a Hindu marriage procession. The Collector could not wholly comply with their request, but told the Hindus to stop music wherever they came across a *tazia*. But this did not satisfy the Musalmans, who told the Collector that they would not celebrate their festival if the Hindu procession was not wholly prohibited. And they did not, as a matter of fact, celebrate it. The writer has also heard that the authorities in some other places besides Bombay have prohibited the Hindus from making music at their religious festivals.

It is said that the Barielly authorities are doing their best to please the Muhammadan community of that place. But though so much is being done to satisfy the Musalmans, yet they are not pleased with the authorities. Government is itself creating causes for quarrel between Hindus and Musalmans, and it will shortly have to suffer for its own indiscretion.

DACCA PRAKASH,  
July 22th, 1894.

Heavy fines under the Stamp Act in the district of Mymensingh.

56. A correspondent of the *Dacca Prakash* of the 22nd July says that through their ignorance of the law, the raiyats in the district of Mymensingh often leave their kabuliyats for bastu lands unstamped. But for this ignorance, they are being fined 40 times the value of the lands mentioned in the kabuliyat, and up to this time 40 men have been so fined. The kind-hearted District Magistrate let off these people with mere fines without prosecuting them criminally.

DACCA PRAKASH.

57. The same paper has the following in connection with the Lieutenant-Governor's visit to Dacca:—

The Lieutenant-Governor's visit to Dacca.

The Chairman, Mr. Sil, read the Municipal address, full of panegyrics on His Honour, and His Honour deliberately expressed his opinion that the municipality had made great progress since his last visit to the town. As the words of the Lieutenant-Governor carry great weight, the writer cannot dismiss them summarily. On the occasion of his last visit to Dacca Mr. Sil was the Vice-Chairman of the municipality, and he was rewarded apparently for his services in connection with the municipality with a Rai Bahadurship. And as he was the only Municipal Vice-Chairman who was so rewarded, the inference is that none of the municipalities in Bengal at that time showed the amount of progress which was thought to have been made by the Dacca Municipality under Mr. Sil. But it seems from the Lieutenant-Governor's remarks quoted above that even that instalment of progress, large as it was, has been greatly exceeded by the municipality now, and will His Honour let the public know what constitutes this increased progress? He stayed at Dacca for only two hours, and within that short time hurriedly visited the local hospital and jail; and all that he can say is that the roads through which he drove were free from dirt and filth, but he cannot justly say anything regarding the condition of the many roads through which he did not pass; regarding the lighting and the conservancy arrangements of the town, and regarding the other departments of municipal work. And does not His Honour know that a man who gives a certificate regarding things which he has not seen becomes guilty of telling a lie? He should have remembered that hastily formed opinions like the one he has expressed regarding the condition of the municipality do great harm. The local public have, from their every-day experience, formed a very different estimate of the municipal work, and when they hear how favourably the Lieutenant-Governor has spoken about the municipality, they will think very poorly of His Honour's judgment. The writer had never dreamt that His Honour would by his favouritism lower himself so much in the estimation of his people. If, instead of expressing his opinion on the affairs of the municipality, His Honour had simply rewarded Mr. Sil with a Knighthood and the title of



Maharaja, no one would have blamed him. For in that case, Dacca's disgrace of being without a Maharaja would have been wiped away. The Dacca public had so long taken Mr. Sil for an ordinary stone (the Bengali word *sila* means a stone), but they now see that he is a precious jewel—a piece of diamond. Mr. Sil remained unknown to them even after his nomination by Government as a Municipal Commissioner and his appointment to the post of Vice-Chairman. He came to be known to them only when in his capacity of Chairman he reduced his own taxes. After he was created a Rai Bahadur by Government people came to see his merit, and ascribed the mismanagement in the affairs of the municipality under his Chairmanship not to his inability, but to his negligence in attending to his duties. The fact of the Lieutenant-Governor having rewarded him made the public take this view of his municipal administration, but they now see that it is a great sin to rely on the words of His Honour. That the affairs of the municipality are being mismanaged by Mr. Sil is clear from the unanimity of the opinions expressed on the subject in the local press. His Honour could also have ascertained the correctness of this opinion from the three European gentlemen whom he appointed as Commissioners of the municipality. He might have learnt from them why they opposed the motion to appoint Mr. Sil as Chairman. But it seems that His Honour does not believe even his own countrymen. During the two hours he spent at Dacca, he inspected the criminal courts too. There was nothing striking in this inspection, for he inspected only such things as were brought before him for inspection. The Commissioner's office was not inspected at all, for His Honour has great confidence in Mr. Luttman-Johnson.

58. The *Hindi Bangavasi* of the 23rd July says that in some districts of Bengal and the North-Western Provinces an order has been issued prohibiting Hindus from bringing out marriage processions during the *Muharram* festival. Government officers, it seems, are only too willing to set one community against another.

HINDI BANGAVASI,  
July 23rd, 1894.

59. The *Dacca Gazette* of the 23rd July has the following :—

Sir Charles Elliott's visit to Dacca. Sir Charles Elliott arrived at Dacca on the evening of the 17th July last, and alighted from his steamer at the Sadar ghat. By the Sil Bahadur's exertion, plantain trees were planted on both sides of the ghat, and two triumphal arches were erected. Troops were also drawn up at the ghat; but His Honour not arriving at the appointed time, they had to go away disappointed. People come to the Buckland Bund every day of their own free-will for their evening walk, and they came also on the evening of Sir Charles' arrival. Some school-boys and old men from the villages assembled to see the *rosnai* (illumination), but the gods sent down the rain to undo it.

DACCA GAZETTE,  
July 23rd, 1894.

Sir Charles has quite a reputation for *Bahaduri* in inspection work. He is a hardworking, clever, and able ruler, and makes his subordinates tremble at his name. But his inspection on this occasion has been of a mild, lukewarm kind—brief and devoid of pomp—Cæsar-like, coming, seeing, and conquering. But the shrewd see what this shrewdness of the shrewd means. Only the deluded do not see it. But then the deluded have been for all time coming into the world and going out of it, neither the world being theirs nor they being the world's. And so it matters not whether they see this shrewdness or not.

Sir Charles saw the Dacca Municipality more improved than on the last occasion. It does not become the writer, humble creature that he is, to contradict His Honour; but did His Honour see more improvement in the roadside heaps of filth and in the stench issuing therefrom, or in the heaps of bricks on the roads, or in the sweet jingling of the lanterns at the ghat where his *Rhotas* lay? Or did His Honour infer mere improvement from the oiled hands, the dusty forehead, and the sweating brows of his old admirer, the Sil Bahadur? If His Honour had made his inspection in a different spirit, he would have seen that the Dacca Municipality is all gloss and glare outside, and all putrefaction within.

Sir Charles has seen Dacca, but he has not seen anything not on the surface. All hidden things have remained hidden near His Honour.

For some days before the Lieutenant-Governor's arrival, attempts were being made to put the finest appearance upon Dacca. But O! Dacca, old and



worn out as you are, why should you appear before your lord dressed in false beauty. Far better to appear before him in all your misery and say to him—"Lord, master of my heart, has it occurred to you to remember me after such a length of time? How is it that you never think of your dear Dacca's distress? Just look how your Sil Bahadur has reduced me to a skeleton, and makes me sick every moment with the stench of accumulated filth. The schools and colleges, which I hold within my bosom make a show of teaching, but teach not. The Government College itself is about to break up, and the smaller schools are mismanaged. The officers who have been appointed to protect me, are ever and anon causing my disgrace. One of them has blindfolded me, and seating himself on my breast, is engaged in a regular fight of fists.

"Thus those who should be my protectors have become my devourers. They do not see that I am starving. The good old days of the Moghul Emperors are gone, and I have lost all my old pleasures and enjoyments. There is nothing left for me but to weep and wail. Let the Nawab Bahadur of Dacca be blessed, for it is by his favour that even at this old age I have got good water to drink. But alas! through the machinations of wicked men, his noble family, too, is in danger of being undone."

### III—LEGISLATIVE.

BURDWAN SANJIVANI,  
July 17th, 1894.

60. The *Burdwan Sanjivani* of the 17th July has the following in connection with the Revenue Sale Law Amendment Bill:—

The Revenue Sale Law Amendment Bill.

It seems that Government has by this time realised the rigorous character of its Revenue Sale Law and the hardship which its working entails on the zamindars. It accordingly proposes to amend that law, and the writer heartily thanks it for this. The zamindars are the khas subjects of Government, and as such, may justly expect from it the same favour which it has shown to raiyats by passing the Bengal Tenancy Act. The proposed amendment of the law should proceed on the following lines:—When the revenue due from an estate falls into arrear, the zamindars should be informed of the fact by means of a post-card. The present practice of serving notices, on zamindars in such cases often leads to trouble, inasmuch as the peons entrusted with their service often give false returns without actually serving them. Notices of auction sales should also be served on the defaulting estates. At present, the lists of defaulting estates, and the dates fixed for their sale, are published in the *Calcutta Gazette* and the local newspapers only when the revenue due from such estates amounts to Rs. 500, but this restriction should be removed, and lists of all defaulting estates should be published in the *Gazette* and local newspapers. Provision should also be made for accepting arrears of revenue up to the day immediately preceding that fixed for the sale, and zamindars should be given the power of recovering the estates sold within a month from the date of the sale upon depositing the revenue due and the necessary expenses. Again, the provisions of the Tenancy Act and Civil Procedure Code relating to the recovery of sold property should be extended to these revenue sales. After the writer had written thus far, he became aware of the Bill which Government has brought forward with the object of amending the Sale Law of 1859, and he adds that the provisions of the Bill have disappointed him. They show that even when in the act of showing some favour to its subjects, Government cannot resist the temptation of using the opportunity for the purpose of increasing its revenue. Section 14 of the Bill accordingly provides that even after an estate has been notified for sale for arrears of revenue, its sale will be stopped by the defaulting zamindar depositing in the Collectorate the revenue due, with interest on it at the rate of Rs. 6-4, the road and other cesses, and a fine amounting to one-tenth, or, in the case of estates paying a revenue of over Rs. 5,000, one-twentieth of that revenue. Similarly the zamindar may get back an estate which has been already sold by paying, in addition to other charges, a certain sum of money as fine. Now, as all cases of default in paying the revenue are due either to mistake or to inability to find the money, Government is not justified in imposing fines on defaulters. An amendment of the Sale Law is certainly desired, but not the



amendment which has been proposed by Government. Again, under the existing law, revenue sales may be occasionally stopped by appealing to the Commissioners; but under the proposed law they can be stopped only by the payment of fines. It seems, therefore, that the object of the new Bill is not so much to do good to the people as to devise a new means of increasing Government revenue.

61. The *Banganivasi* of the 20th July has the following in connection with the Sanitary Drainage Bill:—

The Sanitary Drainage Bill.

BANGANIVASI,  
July 20th, 1894.

Section 3 of the Bill provides for the appointment of a Drainage Commission (1) at the instance of Government, (2) on the recommendation of the District Magistrate, (3) on the application of the District Board to the Magistrate. But it is nowhere stated in the Bill whether or not a Commission will be appointed on the application of the people. This ignoring of the people is a significant characteristic of the measure. Again, considering that the District Magistrate constitutes the Government of the district, his recommendation may be taken as the recommendation of the central Government. Why then does section 3 say again that a commission will be appointed at the recommendation of Government? Perhaps it means that a commission may be appointed at the desire of any *karpardaz* of Government, big or small. Now, drains will cost money, and Government proposes to advance the same to the people and then to take it back, with interest, at the rate of 5 per cent. This will be Government's banking on the one hand and desiring to do good to the people on the other. The Bill is the outcome of these two instincts. Now, the people are already paying the Road and Public Works cesses, and they will have to pay another cess for drainage. Can they not, therefore, humbly ask, what will be done with the money derived from the first two cesses, and how much of it will be spent and for what purpose.

Section 17 of the Bill says that in case a District Board disapproves of the plans proposed by a commission, it will have to pay the cost of their preparation. The effect of this provision of the law will be that for fear of increasing additional expenditure, the Boards will always approve of a commission's plans and drawings. Government proposes to meet one-half of the expenses of drains, and the other half will be paid by the people. But the first half, which will be paid by Government, will be paid out of money contributed by the people in the shape of the road cess, and is it fair to hold them responsible for the other half too? Again, as the old drainage channels were in some cases closed by railways, the railway companies should be asked to bear a portion of the expenditure that will be incurred on account of the proposed drains. The provision in the Bill empowering the Divisional Commissioner to decide all quarrels among the people regarding the apportionment of the drainage cess is objectionable, for it is not very unreasonable to think that that officer will in all cases endorse the decision of the Magistrate. Similarly, the provision which requires zamindars to collect the proposed drainage cess from the raiyats after the manner of other cesses may very well be taken exception to on the ground that it will lead to the oppression of the latter by the former.

62. The *Bungavasi* of the 21st July says that the Hindu members of the British Indian Association are proving their extreme ignorance of social and political matters by supporting the proposal for legislation on the subject of the management of Hindu temple properties.

BANGAVASI,  
July 21st, 1894.

The British Indian Association  
on the question of religious endow-  
ments legislation.

If the Members think that Government and the official Chairmen of the District Boards will be strictly guided by the rules the Members will lay down, then it must be said that they are greatly mistaken. Has not the conduct of the authorities towards them in regard to the Permanent Settlement yet opened their eyes? It might be said that in purely social matters Government will not act in that way. But can the British Indian Association give the people of the country an assurance that it will not? Even if it can, the people will put small faith in it, for they know that its members are as powerless subjects of the British Government as they themselves. The fact is, no native should encourage the foreign rulers in interfering in any social or religious matter belonging to the people; and whoever does so, must be an enemy of his countrymen.



## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HITAVADI,  
July 20th, 1894.

63. The *Hitavadi* of the 20th July says that according to a correspondent of the *Tripura-Prakash*, scarcity in a severe form has broken out in the following places within the district of Tippera:—

Chandrasekhardi, Panchgachia, Noyadda, Durgapur, Kalasathardiya, Brahmandiya, Satardiya, Saithardia Maithardiga, Bagiyar Dron, situated within the Mohanpur pargana under the jurisdiction of the Daudkandi thana, the mauzas within Nalchak, Joar Narayandiya and Joar Minardiya and all places situated within Sriakail pargana. The following persons are suffering most from scarcity:—At Chandrasekhardi—Achaulla Bain Jharuhajam, Gobind Mali, Koiram Mali, Gunamani De, Poddar Gaji. At Panchgachia—Bhogirath Sil, Golak Karmakar, Golak Singh, and Charu. At Noyadda—Meharali, Dida, Bisvambhar Das, Gaurdas, and Aminaddi. At Durgapur—Prithi Muhammed, Basaraddi, Lachagaji and Mullukchand. Cases of suicide have been reported from many places suffering from scarcity, and yet the authorities have taken no steps to relieve the distress.

SANJIVANI,  
July 21st, 1894.

64. A North Bengal correspondent of the *Sanjivani* of the 21st July says that in the northern districts the *aus* crop has been damaged, and the *aman* crop has not yet been sown for want of rain. The jute crop too has not yet been reaped because there is not sufficient water in the tanks and rivers to steep it in. The price of rice is steadily increasing. The drought will affect the crops in the Bogra, Dinajpur, Rangpur, Jalpaiguri and Malda districts. If it continues for a month more, it will not be possible even to sow the *aman* crop, and North Bengal must expect a famine.

BANGAVASI,  
July 21st, 1894.

65. The *Bangavasi* of the 21st July says that the issue of the *Tripura Prakash* for the month of *Asar* contains a horrible account of the distress prevailing in the Tippera district. Rajas, zamindars, and the rich people of the country generally ought to take notice of this article. The article concludes as follows:—

“Through the exertions of the worthy Magistrate, Mr. Carlyle, we are still living. But what can he do singlehanded? He gets no help, and has been quite fatigued with running about and hard work. If timely help does not arrive, the people of Tippera will certainly die of starvation.”

It is to be asked if the Lieutenant-Governor has as yet come to know of the condition of the Tippera people, and if so, what steps His Honour is taking to give them relief. His Honour will shortly visit Tippera, and will probably speak out his mind there as to whether relief will be given or not.

BANGAVASI.

66. A correspondent of the same paper, writing from Malanchi in the Pabna district, says:—

Distress and destruction of crops in the Pabna district. Fearful distress has been prevailing in these parts for about a month, and the raiyats are seldom getting one meal a day. Lately there were heavy showers of rain, which destroyed the ripe rice crop and the *aus* crop in Sonapeti *bil*. The *bil* includes some twenty-five to thirty villages, and their residents had been living on pulses in the hope of being soon able to reap the *jali* crop which they had sown. But the crop has been completely submerged, and wails of despair are rising from the houses of the raiyats. The heavy showers which have since fallen and the floods in the Padma have completely destroyed the hope of any crop whatever: the high lands could not be cultivated for want of rain up to the month of *Jyaistha*. So the plants were very small when the rains came down, and both the *aus* and *aman* plants have been submerged. It is difficult to say how the people will continue to live this year; for, having already incurred debts, they are getting no loans from money-lenders. The submerging of Sonapeti *bil* will affect the raiyats of about fifty or sixty villages.

BANGAVASI.

67. The same paper has learnt that though there was a good prospect of the *aus* and *sali* crops this year in Bhanga in the Faridpur district, the *aus* crop has been completely destroyed, and the *sali* crop has been to a great extent submerged in consequence of the recent heavy rainfall: and the rapid rise of the water will completely submerge the *sali* crop. Most people have



no food, and rice is selling at nine seers per rupee. It is hard to get a meal even at intervals of one or two days. A resident of Bandara committed suicide in order to put an end to the agony of seeing hungry children about him. Another man of the same village died of starvation.

# VI.—MISCELLANEOUS.

68. The *Vikrampur* of the 19th July has the following:—

How Sir Charles Elliott should be received at Dacca.

Sir Charles Elliott, the ruler of Bengal, is coming to Dacca, the old and the present capital of East Bengal. He is the representative of the sovereign, and should, therefore, be accorded a welcome. An address, too, containing his praise, according to English etiquette, should be presented to him.

VIKRAMPUR,  
July 19th, 1894.

The Lieutenant-Governor is coming to Dacca as the guest of the townspeople; and they should not therefore, whatever their private opinion of his administration, fail in those duties of hospitality in which no Hindu ever fails. His Honour being the representative of the sovereign, the people of Dacca are bound to show him loyalty. His action may not have commended themselves to all, but that should constitute no difficulty in the way of the presentation to him of your address, provided such address contain no reference to his administrative policy. All that is wanted is an expression of loyalty, and a close examination of his actions good and bad may well be avoided.

69. The *Sudhakar* of the 20th July says that the Hindu editors are sowing the seeds of very serious evil by accusing Government of showing partiality to the Musalmans in the cow-slaughter question and by inciting the Hindu

Hindu newspapers in the cow-killing quarrel.

princes against the Government and the Musalmans. As the result of such writing, the mind of both Hindus and Musalmans is being filled with anger and dissatisfaction. The Hindus of the North-Western Provinces and the Musalmans are both very excitable where their religion is concerned, and they cannot certainly be well-meaning men who try to set these people by the ears, and to implicate Government too in the quarrel.

SUDHAKAR,  
July 20th, 1894.

If, in consequence of this ill-advised conduct of our contemporaries, a rebellion should take place (which God forbid), the Hindu, the Musalman and the Government all will be ruined. If the Hindus think that by such a rebellion Hindu ascendancy will again be established, they are mistaken. In the event of such a rebellion Russia will most probably invade India. And there is nothing to show that the Hindus who now fill the majority of posts in the courts and offices under the "selfish" English Government, will fare better under Russian rule.

Cow-slaughter is utterly repugnant to the Hindu's religious feelings, while the passing of idols, &c., before mosques and burial grounds is equally repugnant to the Musalman's religious feelings. Under these circumstances let both the peoples seek redress by an appeal to the law, without making the matter a political question.

Although the Hindus hold the majority of posts under Government, we think it impolitic to incite the Musalmans against them, because we hope that Government will do justice to the Musalmans sooner or later.

The *Morning Post* has spoken of "the patient loyalty of the Hindus" and "the patient disloyalty of the Musalmans." But what is there to warrant such a statement? Does the firm support given to Government during the Mutiny by Sir Syed Ahmed and Colonel Hedayet Ali on the one hand and the cruel massacre of English women and children by Nana Sahib on the other, does the keeping aloof from the Congress of the Musalmans of Delhi and Lucknow, who were living only the other day under the shadow of a moslem throne, on the one hand, and the high political aspirations of the Bengal Hindus on the other, constitute the *Morning Post's* warrant for the assertion?

It is more likely that the theistic and beef-eating Musalman should be sincerely loyal to a Christian Government than that the idolatrous and cow-worshipping Hindu should be loyal to it. A Musalman can eat at the same table with an Englishman and marry an English wife, but the Hindu is not permitted by his religion to do either.



HITAVADI,  
July 20th, 1894.

70. The *Hitavadi* of the 20th July has the following :—

Politics in Indian street songs      “According to a writer in the *Calcutta Review*, the political views of the masses in India find expression in the songs which beggars sing in the streets; and the Reviewer has translated into English one of such songs, containing reflections on acts of oppressions committed in a temple, on the officials' fear of the Musalmans, and such like matters. The writer never heard of such songs before, and to a Bengali, politics in street poetry seems a myth. The existence of these political songs cannot be believed so long as the originals of the translations given in the *Review* are not forthcoming. A search for the originals will probably bring to light nothing more serious than such tinkle as “Ding, dong, rings the bell; the puss dwells within the well.”

BANGAVASI,  
July 21st, 1894.

71. The *Bangavasi* of the 21st July has the following :—

British rule in India as a  
denationalising power.

“The English have become masters of India within the last hundred and fifty years. But they have introduced in the country many changes within this comparatively short period. Indeed, during these hundred and fifty years of British rule, more changes have been effected in the country than were even attempted by the most powerful Moghul and Pathan Emperors during the five centuries they held India.

Under English rule, the people of India are witnessing things which their forefathers, who lived in the time of the Moghul Emperors, could not even conceive in their minds. For the preservation of peace in the country, the English have, on a new plan, established a *chauki* in every sub-division; and with a view of improving the condition of the people, they have made arrangements for imparting education to all classes of their subjects. And they have, also for the same purpose, set up law courts and introduced free trade in the country.

These are all changes affecting the outward material condition of India. Many important changes have also been effected in the political condition of the people. Under English rule the conquered and subject natives are filling Judgeships and dispensing justice like European Judges, and thinking themselves entirely fitted by their education to obtain high posts in the public service, they are filled with high hopes and aspirations.

It is this last change in the political condition of the people that seems to have produced a most disquieting effect upon their minds. Like the beggar's eager desire to become master of a treasure, this passionate desire of the Indians to obtain this small privilege has given rise to a most improper and unnatural state of things. The men who have already succeeded in obtaining the privilege, as well as those who expect to obtain it in future by acquiring the necessary qualifications, seem to look down upon all their countrymen. To have anything to do with the latter, to be required to maintain any sort of relation with them, public or private, is what these men consider the gravest danger that can befall them. It is this change which has come into existence under British rule that seems to call for more than a passing notice.

There were in this country many foreign rulers in the past. But pass before your mind's eye the whole period of Indian history from Baber to Bahadur Shah, and say if you can point to any time during that period when foreign teaching produced such an evil and perverting effect upon the Indian mind as it has produced under British rule. It is not that, under Musalman rule, the conquered Indian subject was excluded from the public service of his country; but never before did his love of service prove so demoralising in its effects as it is proving in these days.

Not content with expressing a dislike and contempt for their fellow countrymen, the native candidates for the public service, as well as those who have entered it, learn European manners and etiquette, and always try to appear European-like in dress and manners, with the result that while, on the one hand, they conceive a dislike for everything Indian, they do not, on the other, receive from the ruling race, from European society in India, a proportionate amount of respect and consideration. Few Bengali Babus, if any, who have married English ladies, are allowed to freely mix and move in that society as its members. And there are very few England-returned Babus who are regarded by Englishmen with sincere respect; and treated by them with kindness and consideration.



Everybody ought to see that a Bengali remains a Bengali even if he becomes a millionaire, a Civilian, a Judge, a Magistrate, or even a Divisional Commissioner; that a Bengali, though never so well up in English manners and etiquette, can never become an Englishman. The possession of a few more, or a few less, of those attributes which go to make an Englishman, cannot fully and completely make an Englishman of a Bengali. The slight and the contempt that finds expression in the Englishman's glance at the Bengali, has always been there, will always be there, and ought always to be there.

Yes, it ought to be there, because no Bengali will ever be able to become a complete Englishman, because no native will ever be able to so far forget himself as to fully and completely merge himself in the foreigner, and because, if it be there, it will delay the downfall of this country. You have lived in England and become proficient in English learning, you have conceived a deadly dislike for your country, and for the manners and customs, the usages and observances of your own people. But there still lies concealed in the depth of your heart a small modicum of love and attachment for your country. And that love and attachment, however slight it may be, will completely disappear, and your own individuality will be lost in the Englishman if you only succeed in securing that small favour, and in winning that kind smile of Englishmen, which are now denied to you. And this process, once begun, will in no long time bring about an utter demoralisation of the whole country.

This makes us disposed to say that it is well that the English and not any other European nation have become the rulers of India. If, for instance, France, Spain or Portugal had now been the sovereign power in India, who knows whether that power would have treated the subject, conquered Indians, in the way they are being treated by Englishmen. And if its treatment of the Indians had been different, whatever the fate of the conquering race might have been, it is certain that the conquered Indians would have been completely ruined.

So long as you can maintain unimpaired your individuality and independence of character, so long will you be able to command respect and influence, and enjoy a reputation for good sense. But the moment you yield yourself to temptation, and allowing yourself to be made a victim of anything which proves for the moment glittering and attractive, merge your own individuality and independence willingly and freely and unreservedly in that of others, your worth and your manliness is gone. Of what avail in that case would all your ability, learning, and intelligence be? The people must be extremely foolish who can freely do this, and their extinction as a nation is inevitable.

This change in the native character and disposition is worth serious consideration. And the point that deserves most careful study is the deep-rooted dislike and contempt which Englishmen, as a nation, feel for the natives of India.

72. The same paper has the following:—

The Indian Parliamentary Committee. Some members of Parliament have formed a Committee with the object of promoting India's good. This sounds well; but to what extent India is likely to be really benefited by their action is a point to be pondered over. As they have adopted the same line of action as the Indian Babus, and as they are, as a matter of fact, guided by the Babus in all matters, one cannot expect much at their hands. Nay, they are likely to do the very opposite of what they profess.

There are a good many people, both in England and in this country, who profess to think about India; but how many really do so? Some people do, indeed, sometimes think about her, and explain what should be done to remove her wants and grievances, but how many show any inclination to take up the line they indicate?

Some bold and kindly disposed Englishmen now and then think for India, and try to discover the way to her deliverance. But what they say meets with no approval at the hands of the generality of the English people, is not heeded by the self-seeking British people at large, and is not liked by those powerful men in India who profess their country's good.

Let the English remain in India; but let not the Indian people be taught English; for it is English education which has proved the cause of all evil, and of all the country's internal misery. The powerful patriot Babus do not admit

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this. They act upon another theory, and therefore arrive at a wrong result. But there are Englishmen who hold the same view as the present writer. Read the following from the *London Times*:—"English education has injuriously affected the trades, commerce, religion and social ties of the Hindus. Formerly it affected only the richer classes; but during the last twenty years schools have been founded to teach the masses, and now even the latter feel the poisonous effect of their education on both their social and political lives."

Is this not the true statement of the case? A remedy devised upon this theory may do the country good; no other will.

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73. The special correspondent of the same paper writes as follows from

Sir Charles Elliott's tour in East Bengal:—

The true object of official tours is to enable the officials to see with their own eyes the condition of the people, and to act accordingly. Will Sir Charles Elliott do this during his present tour? As a ruler it is his duty to ascertain the condition of the people; for, otherwise, it will not be possible for him to carry on the administration with success. But will His Honour be able to see and know things in their real aspect? The filthy capital of East Bengal is going to be presented to His Honour in a form of meretricious beauty, and hundreds of people are doing their best to remove from His Honour's sight every spectacle of misery within it, so that starvation's skeleton figure may not shock his eyes, and cries of sickness and suffering may not make their way through peals of joy into His Honour's ears. The incarnation of oppression will take care to present itself to His Honour in the charming guise of kindness and humility. And so His Honour will see on the one hand near him, sweetly smiling Position and Wealth, and on the other, far off, the noisy surging multitude. But seeing of this kind will neither do the people any good, nor make His Honour a bit happier. He is coming to see, and East Bengal too has stood up to see him. But neither will he see in East Bengal what he ought to see, nor will East Bengal see him in the lovely form in which it has ever longed to see its ruler. He will have seen East Bengal as he should see it as its ruler, if after hearing the cries of the suffering, he can see Oppression's terrible form; and if appearing in the majestic form of Justice he can, on the one hand, strike cruel Oppression down, and, on the other, hold out his consoling hand to reassure the suffering and the timorous, and wipe a single tear in the eye of Misery. Then only will the people of East Bengal see in him the serene beauty of justice incarnate, and consider themselves blessed by obtaining a sight of their ruler. But will His Honour's tour fulfil any of these expectations?

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74. The *Sanjivani* of the 21st July publishes the two following cooly cases:—

Two cooly stories.

(1) A man engaged five coolies in Sadpur within the jurisdiction of the Asansole thana in the Raniganj sub-division of the Burdwan district, to bring a luggage of cloth from Dihiká, on the condition that they should be paid 4 annas per day. When the men arrived at Dihika, they were told by a man of the name of Budhan Kumar that the bales had not yet arrived, and that they should go to Purulia to fetch them. This the coolies innocently agreed to do, for they knew that they were to get 4 annas per day for the whole period they might be employed. Once at Purulia, they were taken to the firm of Messrs. Mathewson & Co. for enlistment as coolies. The Manager of the firm, however, finding on examination that the men knew and understood nothing about enlistment, and were quite unwilling to go to another part of the country, sent them away. The *arkatis*, however, would not still let the men escape, but took and secreted three of them in a jungle eight miles from Purulia, where they were shortly after found by the Asansole police. The *arkati* and Budhan Kumar have been arrested, and the case is being investigated by the police.

(2) A short time ago a Brahman of Purulia, in company with two women, was going to Mugra, and stopped on the way at Asansole for two days on the occasion of the Dasahara bathing festival. At this place an *arkati* entered into a false friendship with the Brahman, and induced him by some pretext to break his journey again at Raniganj. At Raniganj he contrived to separate the Brahman and the elder of the two women from the younger woman, and while the latter was alone, took her to a cooly depôt. Hearing the cries of the



Brahman and his female companion, the people there made a search and found her there.

75. The same paper has the following:—

Sir Charles Elliott's tour in East Bengal.

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The Lieutenant-Governor arrived at Faridpur at 9 A.M. on Monday the 23rd instant, and left for Dacca at 11 A.M. Is this inspection? One fails to see what His Honour saw within two hours. Is not staying at Calcutta better than such inspection? And is it proper to waste public money in making these river tours when the exchequer is in such an embarrassed condition? At Dacca His Honour gave two dinner parties on board the *Rhotas*. May it be asked, who will bear the cost of these parties? At Comilla His Honour will be received by the Maharaja of "Independent (?) Tippera" and his sons. It should bring tears into one's eyes to see the humiliated condition of the Maharaja. What a disgraceful slavery has the Maharaja brought upon himself since the dismissal, under bad advice, of Umakanta Das Bahadur from his Primeministership!

76. The *Saraswat Patra* of the 21st July says that Mr. Jenkins, Magistrate of Dacca, died on the morning of the 20th instant last, in the midst of the rejoicings in honour of the

The late Mr. Jenkins.

SARASWAT PATRA,  
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Lieutenant-Governor's visit. Mr. Jenkins was the scion of a noble family, and was a noble-hearted man himself. He was not only just and upright, but also kind. He wished well to others, and the whole of the people of Dacca wished well to him. Though, as Magistrate, he had to wield the ruling rod, yet Dacca loved him well, and respected him. It is Dacca's misfortune that it has lost a Magistrate with such rare qualities. Remote from home, friends, and a newly married wife, the unfortunate man died on a foreign shore, but fortunately in the midst of men who sincerely lament his loss, and pray for his welfare in the world to come.

Mr. Jenkins was the nephew and only heir of a Baron in England, and it was at the request of this uncle that he married a young and beautiful lady only three months ago. He was himself a brave-looking handsome man. In his delirium he repeatedly missed his dear wife. Mr. Jenkins was an ornament of the human race, and that is why the people of India mourn the loss of one who was not one of them, but only a foreigner.

#### ASSAM PAPERS.

77. The *Paridarshak* for the second fortnight of *Asar* publishes the following letter:—

A sense of insecurity in Sylhet.

PARIDARSHAK,  
Second Fortnight of  
Asar.

"I am a timid man living in Cockburn Street, but I trust that this will not lead you to throw aside this letter as unworthy of notice. Several of us are in great fear since the Kalighat diabolical murder, as wicked people look as if they would follow the example of the man or men concerned in the Kalighat dacoity. They say that the person or persons who did this vile act has or have not been discovered, and therefore the bad ones among our neighbours will not scruple to imitate this sort of dacoity. I have money in my house which my neighbours are aware of, but it is becoming a source of dread instead of strength to me, for I never know when I retire at night if I shall rise with it in my safe intact, particularly as I have to refuse loans to the notorious and godless. I really do not know what to do, and you have no idea of the nervousness hundreds of townsmen and I am in when night approaches and we think of retiring for the night. If it is not against law I would ask people to protect themselves by means of the revolver. Blaze straight a-head, and empty your revolver all round at the slightest suspected sound. That is the only means to keep off thieves and murderers when to keep faithful watch and ward, wherever his post may be, is altogether contrary to a policeman's nature. Had the police at Kalighat been on the alert, as he might and should have been, the men who were guilty would probably have been seen either in going or coming out.

78. The *Srihattavasi* for the second fortnight of *Asar* will not now say anything about the charges mentioned in the petition and affidavit submitted against Babu Kedar

SRIHATTAVASI,  
Second Fortnight of  
Asar.

Babu Kedar Nath Sannyal,  
Extra Assistant Commissioner,  
Habiganj.

Nath Sannyal, Extra Assistant Commissioner of Habiganj, in the Sylhet district, but will remark upon them hereafter if necessary. For the present the writer will only ask the authorities what has induced



them to keep Babu Kedar Nath at one place for seven or eight years consecutively. Has it been proper to keep a *Faujdar* Hakim so long in one station? Babu Kedar Nath has lost his reputation at Habiganj for the very reason which makes it undesirable for such a Hakim to be kept long in one place. Let Kedar Babu himself say if, during the long period of his service at Habiganj, he has not come to form definite opinions regarding every man within his jurisdiction wide as that is. Under these circumstances he should of his own motion apply for a transfer, and the more so as he finds the criminal file too heavy for him. The Deputy Commissioner should at all events transfer Babu Kedar Nath at once from Habiganj to some other place in the Sylhet district, or to some district in Upper Assam.

SRIHATTAVASI,  
Second Fortnight of  
ASAR.

79. A correspondent of the same paper says that severe distress prevails in the Habiganj sub-division of the Sylhet district, and most villages near the Habiganj town are in a miserable condition. The condition of poor labourers in particular is heart-rending. There is not a human being who can hold his tears at the sight of their children crying for food. But alas! Government and the officers upon whom has devolved the work of enquiring into the condition of these people are most apathetic, as if they think that it will be a waste of public money to give relief to these distressed people. At Habiganj rice is selling at Rs. 4-8 to Rs. 5 per maund, and paddy at 8 to 9 seers per rupee. Owing to the distress there is little criminal judicial work in the subdivision.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 28th July 1894.